

ISSN 1343-8980

創価大学  
国際仏教学高等研究所  
年 報

平成27年度  
(第19号)

Annual Report  
of  
The International Research Institute for Advanced Buddhology  
at Soka University

for the Academic Year 2015

Volume XIX

創価大学・国際仏教学高等研究所  
東京・2016・八王子

The International Research Institute for Advanced Buddhology  
Soka University  
Tokyo · 2016

# A Re-examination of the Relationship between Buddha-nature and Dao-nature with regard to Insentient Things<sup>1</sup>

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There is a Daoist term and concept similar to buddha-nature called *daoxing* 道性, which is translated as dao-nature. The term dao-nature began to appear in what Isabelle Robinet calls “practical Daoism,”<sup>2</sup> or *Daojiao* 道教. Unlike the discussion of the nature of the Dao in terms of the metaphysical, ontological perspective in Arcane Study,<sup>3</sup> the concept of dao-nature in practical Daoism is a soteriological view as it inclines to the Buddhist concept *foxing* 佛性, buddha-nature.<sup>4</sup> Heavily influenced by the concept *foxing*, *daoxing*, in practical Daoism,

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<sup>1</sup>. This article is a revision of Chapter 2 of my PhD dissertation, Tseng, 2014. I am grateful to Professor Seishi Karashima who encourages me to publish the article. In addition, I am grateful to Professor James Benn. This article would not have been possible without his suggestions.

<sup>2</sup>. Robinet, 1997, p. 3. Robinet points out that it is meaningless to draw a distinction between what has been called “philosophical” and “religious” Daoism. The sources of Daoism are various, and they are not limited to the *Daode jing* and the *Zhuangzi*. Most scholars of Daoism agree that Daoism/*daojia* 道家 was not a school, and some scholars argue that Laozi and Zhuangzi were independent thinkers and there is no evidence that they influenced each other (Robinet, 2011a, 1:5). However, many texts and authors reflect the ideas of both the *Daode jing* and the *Zhuangzi*, such as the concept that the Dao is the universal, ultimate source of the universe, or that people are able to return to the Origin or the Dao by turning within oneself to achieve the peacefulness and simplicity that are required to experience the Dao (Robinet, 2011a, 1:5). I also agree with Robinet’s translation of *daojiao* 道教 as practical Daoism because the word *jiao* contains a meaning of practice of the Way as shown in the *Zhongyong* 中庸 (the Doctrine of the Mean): 修道之謂教, in CTP. Although the *Zhongyong* is considered a Confucian text, the meaning of *jiao* as shown here contains a meaning of practice.

<sup>3</sup>. As for the discussion of the nature of the Dao in Arcane Study, see Chapter 1 of my PhD dissertation, Tseng, 2014.

<sup>4</sup>. In the Six Dynasties (220–589 A.D.), the concept of dao-nature in terms of potential appeared in texts of practical Daoism. Discussions can be found in the works of two significant Daoist scholars. The first is Tao Hongjing 陶弘景 (456–536 A.D.). His discussion of dao-nature as a potential for someone to attain longevity appears in his *Dengzhen yinjue* 登真隱訣 (Concealed Formula for Ascending to Reality), which was compiled sometime between 493 and 514 A.D. (Robinet, 2011b, 1:356–57). According to the *Zhonghua Daozang* 中華道藏 (hereafter ZhD in abbreviation), the *Dengzhen yinjue* originally contained twenty-four or twenty five fascicles. Unfortunately, only three fascicles are preserved (ZhD, 2:22:245; Robinet, 2011b, 1:356). However, Tao Hongjing’s discussion of dao-nature is partly preserved as it is quoted in the *Shangqing jing mijue* 上清經秘訣 (Secret of the Scriptures of the Shangqing [School]). Unfortunately, the specific passage on dao-nature does not appear anywhere in these three surviving fascicles. More discussion on Tao’s work on dao-nature, see my dissertation, Tseng, 2014. The second Daoist scholar is Song Wenming 宋文明 (fl. 549–551 A.D.). Song Wenming’s biography is collected in the *Taiping yulan* 太平御覽 (Imperial Readings of the Taiping Xingguo Reign Period), a Daoist encyclopedia compiled by order of Emperor Taizong 太宗 (939–997 A.D., r. 976–997 A.D.) of the Northern Song dynasty (960–1127 A.D.). The title, *Taiping* 太平 was given based on the title of the Emperor’s reign name. The quotation from *Laoshi shengji* 老氏聖記 (Sacred Record of Master Lao) says, 經義疏 (Commentary to the Meaning of the *Scripture of Numinous Treasure*), and inscribed a title “*Tongmen*” (the

inclines to the function of buddha-nature as a potential or a “cause” that enables a person to attain not buddhahood, but rather immortality or longevity. In this sense, the connotation of *daoxing* is soteriological. Therefore, like *foxing*, *daoxing* in practical Daoism is employed as a technical term,<sup>5</sup> and it may be translated in English as “dao-nature,” rather than the nature of the Dao, and thus, it is analogous to buddha-nature. Other than the soteriological view, the concept of dao-nature includes insentient realm in the discussion as shown in the idea that insentient things are able to possess dao-nature. The paper suggests that the idea of insentient things possessing dao-nature has clear Daoist antecedents. That is, the idea that insentient things are able to possess dao-nature in practical Daoism appeared before Jizang’s 吉藏 (549–623 A.D.) argument<sup>6</sup> that grasses and trees are able to possess buddha-nature 草木有佛

Gate of the Sameness) to the work. [He] also composed (a work about) the essential meaning of [the *Daode jing*], entitled *Profound Meaning [of the Daode jing]*. Daoist scholars took it as model and as a reference to compose their own works. He (Song Wenming) was invited by people from far away” 宋文同字文明，吳郡人也。梁簡文時，文明以道家諸經莫不敷釋，撰《靈寶經義疏》，題曰謂之《通門》。又作大義，名曰《義淵》。學者宗賴，四方延請。According to the *Taiping yulan*, Song lived around the time of Emperor Jianwen of the Liang dynasty. Cheng, 2009, pp. 172–73. Song’s biography, see TTC, 3:1275.

<sup>5</sup>. Before Song Wenming’s discussion of dao-nature, the discussion of the nature of the Dao as spontaneity appears in some important Daoist works. One of the texts is Heshang Gong’s 河上公 (circa 202–157 B.C.E.) commentary to the *Laozi* (or the *Daode jing*) also known as *Laozi Heshang Gong zhangju* 老子河上公章句 or *Laozi Heshang Gong zhu* 老子河上公注 (Heshang Gong’s Commentary to the *Laozi*). Although there is a controversy over the date of the compilation of this text, most scholars agree that the text was compiled between the Western Han (206 B.C.E.–24 A.D.) and the Eastern Han (25–220 A.D.) dynasties. As for the discussion of the time of Heshang Gong’s commentary to the *Laozi*, see Cheng, 2000; Chan, 1991. The notion of the Dao in relationship with spontaneity is drawn from Chapter 25 of the *Daode jing*: Man takes his models from Earth; Earth takes its models from Heaven; Heaven takes its models from the Dao; and the Dao takes its models from Nature (spontaneity) 人法地，地法天，天法道，道法自然. Heshang Gong commented on the statement of the *Daode jing* “the Dao takes its models from Nature (spontaneity)” 道法自然, “The Dao is characterized as spontaneity” 道性自然. In Heshang Gong’s commentary *daoxing* is not a single term. *Daoxing* is understood as two discrete lexical units, *Dao* and *xing* (nature), to describe the characteristic of the Dao as spontaneity. The word *xing* in this statement refers to characteristics of the Dao because the context of this section talks about characteristics of Earth, Heaven, and the Dao. Therefore, *daoxing* is translated as “the Dao is characterized as,” and it is not a term in itself. Heshang Gong’s commentary shows that the characteristic of the Dao is spontaneity.

<sup>6</sup>. It is earlier than Kamata Shigeo 鎌田茂雄 has traced. Kamata traces the date of the discussion of dao-nature back to the Sui dynasty (581–618 A.D.) (Kamata, 1966, p. 107). In addition, Kamata points out that the idea in the *Daojiao yishu* that insentient things have dao-nature derives its origin from the works of Buddhist thinkers, particularly Jizang and Farong 法融 (594–657 A.D.) of the Niutou 牛頭 (Ox-head) school (Kamata, 1968, p. 87). However, he only traces the relationship of the idea and Buddhism back to Huiyuan 慧遠 (523–592 A.D.) and the time of Jizang. Kamata’s work in tracing the lineage of the idea seems to go no further than Jizang. As for Chan Buddhism, the idea that insentient things have buddha-nature (the Dao) appears in a text entitled *Jueguan lun* 絶觀論 (Treatise on the Transcendence of Cognition). However, the text does not use the term buddha-nature but Dao to argue for the Dao in a holistic view. According to McRae (1983), contemporary scholars are still debating whether Farong is the author of the text. According to McRae, the knowledge of the text began with the publication of D.T. Suzuki’s 鈴木大拙 *Shōshitsu issho* 少室逸書 in 1935. After Suzuki, additional Dunhuang manuscripts and critical editions of the text were published. Some Japanese scholars such as Ui Hakuju 宇井伯壽, Yanagida Seizan 柳田聖山, and Kuno Höryū 久野芳隆, in their studies of the Niuto 牛頭 (Ox-head) school of Chan Buddhism, include an examination of the relationship of the text with the Ox-head school. There is some debate about the authorship of the text. Some scholars such as Kuno and then Sekiguchi Shindai 關口真大 suggest that the author of the text is Niutou Farong 牛頭法融, who is a legendary figure of the Ox-head school. The authorship of the text as Farong is mentioned in some texts, see T48.2016.941a24–941a25; X9.245.707c22–707c23; X65.1283.311c15. However, Suzuki has a different view on this point. The only point that all scholars agree with is that the text is associated with the Ox-head school. More discussion about the text, see McRae, 1983, pp. 171–75; Yanagida, 1980 and 1970.

性,<sup>7</sup> and is, in fact, a fundamental Daoist idea.

As for the chronology of dao-nature and buddha-nature in association with the insentient realm, a Daoist scholar, Song Wenming's 宋文明 (fl. 549–551 A.D.)<sup>8</sup> discussion of dao-nature in his work, *Daode yiyuan* 道德義淵 (Profound Meaning of the *Daode* [jing]) will be examined and discussed in detail in this paper. An examination of Song's discussion of dao-nature is critical because his discussion of dao-nature in association with insentient things demonstrates that the concept of dao-nature in terms of the nature of insentient things appeared as early as the Liang dynasty (502–557 A.D.). If it is the case, chronologically the idea that insentient things are able to possess dao-nature appeared prior to Jizang's in Chinese Buddhism. In addition, the paper will demonstrate that the idea that insentient things are able to possess dao-nature in a Daoist text, *Daojiao yishu* 道教義樞 (Pivotal Meanings in Daoist Teaching), a doctrinal compendium containing ten chapters compiled by Meng Ampai 孟安排<sup>9</sup> (7<sup>th</sup> century), did not borrow the idea from Jizang, but rather drew from Song's work.

## 1. Song Wenming's 宋文明 discussion of dao-nature

### 1.1 The authorship of the *Daode yiyuan*

The discussion of dao-nature and its possession by insentient things can be found in Song Wenming's *Daode yiyuan*.<sup>10</sup> Unfortunately, only two fragments are preserved in the Dunhuang manuscripts and collected in Ōfuchi Ninji's 大淵忍爾 *Tonkō Dōkyō mokuroku* 敦

<sup>7</sup>. 若欲明有佛性者。不但眾生有佛性。草木亦有佛性。T45.1853.40b19–40b20.

<sup>8</sup>. TTC, 3:1275; ZhD, 28:9:601. As mentioned, Song Wenming's biography can be found in the *Taiping yulan* 太平御覽 (Imperial Readings of the Taiping Xingguo Reign Period). The title, *Taiping* 太平 was given based on the title of the Emperor's reign name. The quotation from *Laoshi shengji* 老氏聖記 (Sacred Record of Master Lao) says, “Song Wentong, his formal name was Wenming. He was born in Wu prefecture. During the reign of Jianwen 簡文 of the Liang dynasty (503–551 A.D., r. 549–551 A.D.), Wenming realized that the Daoist commentaries that had appeared at that time were not adequate explanations, he composed a work [called] *Lingbao jing yishu* 靈寶經義疏 (Commentary to the Meaning of the *Scripture of Numinous Treasure*), and inscribed a title “*Tongmen*” (the Gate of the Sameness) to the work. [He] also composed (a work about) the essential meaning of [the *Daode jing*], entitled *Profound Meaning [of the Daode jing]*. Daoist scholars took it as model and as a reference to compose their own works. He (Song Wenming) was invited by people from far away” 宋文同字文明，吳郡人也。梁簡文時，文明以道家諸經莫不敷釋，撰《靈寶經義疏》，題曰謂之《通門》。又作大義，名曰《義淵》。學者宗賴，四方延請. As *Taiping yulan* states, Song lived around the time of Emperor Jianwen of the Liang dynasty. Cheng, 2009, pp. 172–73. Song's biography, see TTC, 3:1275.

<sup>9</sup>. Kohn and Kirkland, 2004, 1:354. We only know that Meng received the patronage of Empress Wu (624–705 A.D.) at a monastery on Blue Brook Mountain (Qingxi shan 青溪山) in Hubei in 699 (Barrett, 2011a, 1:321). There is a discrepancy with regard to Meng's dates. Du Guangting's 杜光庭 (850–933 A.D.) *Daode zhenjing guangshengyi xu* 道德真經廣聖義序 (Extended Interpretation of the Emperor's (Xuanzong 玄宗) [r. 712–756 A.D.] Exegesis of the Authentic Scripture of the Dao and Its Virtue), which was completed in 901 (Benn, 2011a, 1:386), states Meng's time is the Liang dynasty (云梁道士孟安排), Chen, 1975, p. 2. In Chen Guofu's 陳國符 *Daozang yuanliu kao* 道藏源流考, Chen refers Du's view and holds the point that the time of Meng is the Liang dynasty, not the Tang dynasty, which is different view on the time of Meng recorded in a Tang poem, Chen Ziang's 陳子昂 (661–702 A.D.) *Jingzhou dachong fuguanji bei* 荊州大崇福觀記碑, which states the time of Meng as in the reign of Empress Wu (624–705 A.D.) (see Chen, 1975, p. 2). However, the *Daojiao yishu* quotes some Tang Daoist texts such as the *Benji jing* 本際經 (Scripture of the Original Bound), which was composed by Liu Jinxi 劉進喜 (ca. 560–ca. 640) for the first five chapters in the 7<sup>th</sup> century and Li Zhongqing 李仲卿 appended the latter five chapters shortly thereafter (Miller, 2011, 1:227). Therefore, I agree with some scholars that Meng lived in the Tang not the Liang dynasty.

<sup>10</sup>. See footnote 8. Cheng, 2009, pp. 172–73.

煌道經目錄<sup>11</sup> *Beijie* 北芥 number 97 (hereafter B.97) and S.1438. This text is not collected in the *Zhengtong Daozang* 正統道藏 (Daoist Canon of the Zhengtong Reign Period [1436–1449 A.D.], hereafter ZD in abbreviation), but it is collected in Volume 5 of the recent *Zhonghua Daozang* 中華道藏 (hereafter ZhD in abbreviation).<sup>12</sup> According to the ZhD, these two fragments (B.97 and S.1438) of the *Daode yiyuan* in the Dunhuang manuscripts are not identified, but Ōfuchi gives a title *Daojiao yi* 道教義 (the Meaning of the Teaching of the Dao).<sup>13</sup> In addition, the authorship of the two fragments of the Dunhuang manuscripts is not identified by Ōfuchi. They are identified as parts of Song Wenming's *Daode yiyuan* in the ZhD. The authorship of the text and the text identification must be examined with care. If B.97 and S.1438 are identified as Song Wenming's work, it will prove that the idea that insentient things having dao-nature appears before Jizang's argument to the effect that insentient things have buddha-nature. In addition, the idea that insentient things have dao-nature in the Tang Daoist texts such as the *Daojiao yishu* did not borrow the idea from Jizang, but rather drew from Song's work. It is, therefore, critical to determine the authorship and to identify the texts of B.97 and S.1438 to establish the chronology of the intellectual relationship between dao-nature and buddha-nature.

Lu Guolong 廬國龍 proved the authorship and identified B.97 and S.1438 as Song's *Daode yiyuan*.<sup>14</sup> Some points in his argument must be elaborated.

The authorship of the *Daode yiyuan* is recorded in Song's biography and collected in the *Taiping yulan* 太平御覽.<sup>15</sup>

宋文同字文明 … 又作大義，名曰《義淵》。<sup>16</sup>

Song Wentong, his courtesy name is Wenming … [He] also composed an essential meaning of [the *Daode jing*]; its title is *Profound Meaning* [of the *Daode jing*].

As Lu points out, in this biography, the title of the work, *yiyuan* 義淵 (Profound Meaning), must refer to *Daode yiyuan*.<sup>17</sup> This passage indicates that the author of the (*Daode*) *yiyuan* is Song Wenming. In addition, Lu points out that another Daoist text clearly states that the author of the *Daode yiyuan* is Song Wenming; fascicle 7 of the *Sandong zhunang* 三洞珠囊<sup>18</sup> (A Satchel of Pearls from the Three Caverns) gives the following:

<sup>11</sup>. Ōfuchi, 1960, pp. 734–37. Lu identifies the fragments of the text as part of Song's *Daode yiyuan* 道德義淵 (Lu, 1993, pp. 70–1).

<sup>12</sup>. ZhD, 5:28:519–24.

<sup>13</sup>. ZhD, 5:28:523; Ōfuchi, 1960, p. 734.

<sup>14</sup>. Lu, 1993, pp. 70–1.

<sup>15</sup>. See footnote 8.

<sup>16</sup>. See footnote 8.

<sup>17</sup>. Lu, 1993, pp. 70–2.

<sup>18</sup>. ZhD, 28:7:405–79. The author of the work is Wang Xuanhe 王懸和 of the Tang dynasty (618–907 A.D.). Some inscriptions of imperial texts carved on stela show his time to be around the reign of Emperor Gaozong 高宗 (649–683 A.D.), and he may have compiled this work at the behest of the throne. The work is a collection of excerpts from scriptures, biographies, and other texts dating from the second to the sixth centuries. It is a significant work for several reasons: it preserves passages from works that no longer exist and serves as a basis for authenticating some Daoist texts that survived and for scriptures and liturgies that were available to Daoists of the 7<sup>th</sup> century (Benn, 2011b, 2:832–33). Lu provides a detailed argument on the authorship of the *Daode*

宋文明《道德義淵》下又引《八素經》云 ...<sup>19</sup>

The second part of Song Wenming's *Daode yiyuan* also quotes the *Classics of the Eight Plains*: ...

And,

宋文明《道德義淵》上所說者，此三十二天則專主人福果 ...<sup>20</sup>

The first part of Song Wenming's *Daode yiyuan* states that the fruits of merit for humans are specially governed by the thirty-two heavens ...

These two statements clearly state that the author of the *Daode yiyuan* is Song Wenming. Lu<sup>21</sup> and Cheng Canshan 鄭燦山<sup>22</sup> provide a practical suggestion for identifying the text. They suggest comparing B.97 and S.1438 with some of Song's ideas that are quoted in other Daoist texts. Quotations from Song can be found in works such as the *Sandong zhunang*, the *Daojiao yishu*, and the *Xuanmen dayi* 玄門大義<sup>23</sup> (Great Meaning of the School of Mysteries, or Principle Meaning of Daoism)<sup>24</sup> quoted in the *Yunji qiqian* 雲笈七籤 (Seven Slips from the Bookbag of the Clouds).<sup>25</sup> The phrase “Dunhuang fragments” will be applied throughout this article to denote B.97 and S.1438 as Song's *Daode yiyuan*.<sup>26</sup>

Song's idea quoted in section “Jingzhi yi” 境智義 (the Meaning of Phenomena and Wisdom) of the *Daojiao yishu* is:

*yiyuan* as Song Wenming (Lu, 1993, pp. 70–2).

19. ZhD, 28:7:449.

20. ZhD, 28:7:452.

21. Lu, 1993, pp. 67–82.

22. Cheng, 2009, pp. 172–88.

23. Mugitani, 1986, pp. 268–70, 314; Barrett, 2011a, 1:321. The text was composed in the 7<sup>th</sup> century (TTC, 1:440). The text contains twenty fascicles (TTC, 1:439). Unfortunately, most parts of the *Xuanmen dayi* are lost. One fascicle is preserved and collected in the ZhD 5:29:525–32. The title of the text is *Dongxuan lingbao xuanmen dayi* 洞玄靈寶玄門大義 (Great Meaning of the School of Mysteries of Lingbao, Cavern of Mystery Section) known by other equivalent names, *Xuanmen dalun* 玄門大論 (Great Essay on the School of Mysteries) (ZhD, 5:29:525), *Daomen dalun* 道門大論 (Great Essay on the School of the Dao), or *Xuanmen lun* 玄門論 (Essay on the School of Mysteries) (Schmidt, 2004, 1:440). However, Schmidt points out that this conclusion contradicts *Daozan que jing mulu* 道藏闕經目錄 (Catalogue of Missing Daoist Scriptures in Daoist Canon of the Yuan Dynasty 1279–1368 A.D.), which has separate entries for a *Dongxuan lingbao xuanmen dayi* and a *Xuanmen dalun* in twenty fascicles (Schmidt, 2004, 1:440, Schmidt's point here refers to Ōfuchi's *Dōkyōshi no kenkyū*, pp. 280–87, 334–36). There are some fragments quoted by some Daoist texts such as the *Sandong zhunang*.

24. TTC, 1:439–40.

25. Boltz, 2011, 2:1203–6. The *Yunji qiqian* is a Daoist encyclopedia, composed by Zhang Junfang 張君房, a Daoist, whose date is unknown. We only know that he lived in the reign of Emperor Zhenzong 真宗 (968–1022 A.D.) of the Northern Song dynasty. It contains 122 fascicles. It collected Daoist ideas before the Northern Song dynasty. The *Daozang* 道藏 (Daoist canon) contains Sangdong 三洞 (Three Grottoes) and Sifu 四輔 (Four Supplements) totaling seven parts. The *Yunji qiqian* extracts essential parts of each of the seven.

26. Song's works, the *Daode yiyuan* and *Lingbao jing yishu* are all fragments that were preserved in the Dunhuang manuscripts, and they are collected in ZhD 5:28:509–32 and ZhD 5:27:509–18, respectively.

宋法師云：道智、實智、權智，是為三智。<sup>27</sup> (P1)

The Daoist Teacher Song says, “The wisdom of the Dao, the wisdom of the Reality, and the wisdom of expedient are three types of wisdom.”

It is difficult to determine whether this is a direct quote from the Daoist Teacher Song. It may be either a direct quote from Song, or a statement of his ideas. However, it can be identified as Song’s idea following the attribution “*Song fashi*” 宋法師 (The Daoist Teacher Song).<sup>28</sup> This passage is similar to another quotation in the section “*Miyao juefa bu (sanyi)*” 祕要訣法部 (三一) (The section on the Essential Secret Instructions and Teachings: [the concept of] “Three-in-One”) in fascicle 49 of the *Yunji qiqian*. According to the *Yunji qiqian*, the discussion of the concept of “*Sanyi jue*” 三一訣 (the formula of Three-in-One) of the *Xuanmen dalun* 玄門大論 is based on the ideas of four Daoist scholars; the second scholar is *Song fashi*, and Song’s concept of “*Sanyi*” (Three-in-One) is quoted in the following:

玄門大論三一訣 … 二者宋法師解云：有總有別，總體三一，即精、神、氣也；別體者，精有三智，謂道、實、權；神有三宮，謂上、中、下；氣有三別，謂玄、元、始。<sup>29</sup> (P2)

The explanation of “Three-in-One” in the *Great Meaning of the School of Mysteries* …

Second, the Daoist Teacher Song’s explanation states, “[the Three-in-One] can be understood in wholeness and categories. As for the Three-in-One in reference to essential wholeness, it is pneuma, spirit, and vital force. As for the Three-in-One in reference to essential category, pneuma includes three types of wisdom, which are the Dao, Reality, and expedient. Spirit includes the three palaces, which are upper, middle, and bottom. Vital force may be divided into three kinds, which are Mysterious, Original, and Inaugural.”

In this passage, *Song fashi* refers to Song Wenming.<sup>30</sup> Both passages (P1 and P2) mention the notion of the three types of wisdom (*sanzhi* 三智) in terms of the Dao, the Reality (*shi* 實), and the expedient (*quan* 權). The concept of Three-in-One is not a concept that belongs uniquely to the Lingbao 靈寶 (Numinous Treasure) school, as it also appears in Shangqing 上清 (Highest Clarity) texts.<sup>31</sup> The concept of Three-in-One that the four Daoist scholars

<sup>27.</sup> ZhD, 5:31:572.

<sup>28.</sup> There is a section in the *Taiping yulan* dedicated to biographies of some Daoists, see ZhD, 28:9:596–601. From the list of Daoists, there is only one Daoist whose family name is Song, and this Daoist is Song Wenming. Therefore, the term “*Song fashi*” in the passage refers to Song Wenming. In addition, a Tang Buddhist monk, Xuanyi 玄嶷 composed a work entitled *Zhenzheng lun* 甄正論 to criticize some Daoist scholars who stole Buddhist concepts and made them into Daoist teachings, see T52.2112. Xuanyi listed four Daoist scholars in the Six dynasties, and they were: Ge Xuan 葛玄, Song Wenming 宋文明, Lu Xiujing 陸修靜, and Gu Huan 顧歡 (T52.2112.561a17–561a19). The works of these four Daoist scholars attracted a Buddhist monk’s attention. Among these four Daoists, only Song Wenming has the family name Song. Therefore, Song Wenming was a significant figure known to both Daoists and Buddhists. Xuanyi also criticized Song Wenming’s works in detail, see T52.2112.561a25–561b10; T52.2112.563c20–563c26; T52.2112.565a22–565a29.

<sup>29.</sup> ZhD, 29:49:399.

<sup>30.</sup> *Song fashi* 宋法師 in reference to Song Wenming is also found in Song’s work, *Lingbaojing yishu* 靈寶經義疏, which is collected in ZhD 5:509–18. The source of this fragmental piece of work is the Dunhuang manuscripts P.2861 and P.2256. The term “*Song fashi*” appears in that work many times to refer to Song Wenming himself.

<sup>31.</sup> Kohn, 2011, 2:854–55. In Shangqing practice, the basic factors of human life, which are essence (*jing* 精),

mentioned in the *Xuanmen dalun* is distinct.<sup>32</sup> From the passage (P2), we know that the concept of the Three-in-One in terms of the Dao, the Reality, and the expedient quoted in the *Xuanmen dalun* is Song's concept.

Moreover, Song Wenming's discussion of the concept of Three-in-One in the passage (P2) shows that his concept of *sangong* 三宮 (the Three Palaces) refers to the upper, middle, and lower cinnabar fields (*dantian* 丹田). This reference corresponds to the concept of *sangong* mentioned in the Dunhuang fragments:

人身有三宮: 上宮在眉間却入三寸, 號泥筩宮, 為上丹田; 中宮在心央, 號絳宮, 為中丹田; 下宮在臍下却入三寸, 號命門黃庭宮, 為下丹田也。<sup>33</sup> (P3)

There are three palaces residing inside a physical body. The upper palace resides three inches below the space between the eyebrows. It is named the Palace of the Muddy Pellet, and it is the upper Cinnabar Field. The middle palace resides in the heart. It is named Crimson Palace, and it is the middle Cinnabar Field. The lower palace resides three inches below the navel. It is named the Palace of the Gate of the Vital Force of the Yellow Court, and it is the lower Cinnabar Field.

The quotation (P2) from the *Xuanmen dalun* identifies Song's concept of the Three-in-One in terms of the upper, middle, and lower cinnabar fields. It is possible that the Dunhuang fragments (or P3) bear a relationship to Song's work. The concept of the Three-in-One cannot be the only reason for identifying the Dunhuang fragments as a Lingbao work or Song's *Daode yiyuan*. More research is needed to identify the Dunhuang fragments, since the concept of the Three-in-One in terms of upper, middle, and lower cinnabar fields also appears in the Shangqing school.

In the same section of the previous quote (P3) in the Dunhuang fragments, Three-in-One is quoted in several *Lingbao* texts, such as the *Lingbao siwei dingzhi* 靈寶思微定志 (Scripture of Fixing Will and Reflection on Subtle Numinous Treasure)<sup>34</sup> and the *Qingwen jing* 請問經 (Scripture of Questions). In addition, the idea of the field of merit, *futian* 福田, of the *Qingwen jing* quoted in the Dunhuang fragments says:

《請問經》: 道為無心宗, 一切作福田者。<sup>35</sup> (P4)

The *Scripture of Questions* states, "The Dao is the ancestor of no-mind. It enables all beings to dedicate to the field of merits ..."

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pneuma (*qi* 氣), and spirit (*shen* 神), correspond to the three palaces: the Palace of the Muddy Pellet (*niwang gong* 泥丸宮), the upper Cinnabar Field, and the Crimson Palace (*jiang gong* 絳宮). The Palace of the Muddy Pellet is in the head and the Crimson Palace is in the heart. The Lower One, the Cinnabar Field, is the master of the Gate of the Vital Force (*mingmen* 命門) and it refers to the Original King of the Yellow Court (*Huangting yuanwang* 黃庭元王) in the lower center of the body (Kohn, 2011, 2:855). These three palaces are also in the section "Three-in-One" of Song's *Daode yiyuan* (ZhD, 5:28:523).

<sup>32</sup>. Each detailed discussion of the concept of Three-in-One of the four scholars, see ZhD, 29:49:399–400.

<sup>33</sup>. ZhD, 5:28:523.

<sup>34</sup>. ZhD, 5:28:523.

<sup>35</sup>. ZhD, 5:28:523.

This quote also appears in the *Daojiao yishu*:

《靈寶經》:道為無心宗, 一切作福田。<sup>36</sup> (P5)

The *Scripture of Numinous Treasure* states, “The Dao is the ancestor of no-mind. It enables all beings to dedicate to the field of merits ...”

And in the same text, the *Daojiao yishu*:

《請問經》:道為無心宗。<sup>37</sup> (P6)

The *Scripture of Questions* states, “The Dao is the ancestor of no-mind ...”

The three quotations (P4, P5, and P6) are almost identical. Only the title of the text in P5 is different from the other two. According to P5, the title of the text, *Lingbao jing* (*Scripture of Numinous Treasure*), indicates that the three passages (P4, P5, and P6) belong to the Lingbao school and not the Shangqing school. It seems that the author of the Dunhuang fragments emphasized Lingbao thought.

Also, in the same section of the previous quote (P3) in the Dunhuang fragments the statement, “The discussion in the *Commentary of the Meaning of the [Scripture of] Numinous Treasure* ...” 論在靈寶義疏中<sup>38</sup> indicates that the author of the Dunhuang fragments had composed another Daoist text entitled “*Lingbao yishu*” 納寶義疏,<sup>39</sup> or *Linbaojing yishu* 靈寶經義疏 (*Commentary to the Meaning of the Scripture of Numinous Treasure*) before the Dunhuang fragments.<sup>40</sup> The *Lingbao yishu* is a commentary on the *Lingbao jing* 靈寶經 (*Scripture of Numinous Treasure*). The ZhD identifies the author of the *Lingbao yishu* as Song Wenming.<sup>41</sup> In the *Lingbao yishu*, the term “*Song fashi*” appears repeatedly referring to the commentator as *Song fashi*. As mentioned above, *Song fashi* refers to Song Wenming. Thus, Song Wenming is the author of the *Lingbao yishu* and the Dunhuang fragments.

P4 and P5 mention the idea of “no-mind” (*wuxin* 無心) in combination with the notion of the cultivation of *futian* (field of merit). Another notion related to *futian* is *fuguo* 福果 (fruits of merit) which Song mentions in the *Sandong zhunang*:

宋文明《道德義淵》上所說者，此三十二天則專主人福果，異乎九天及三十六天。

<sup>36.</sup> ZhD, 5:31:574.

<sup>37.</sup> ZhD, 5:31:544.

<sup>38.</sup> ZhD, 5:28:523.

<sup>39.</sup> ZhD, 5:27:509–18. There are only two fragments of the work preserved in Dunhuang manuscripts and collected in Ōfuchi Ninji’s *Tonkō Dōkyō mokuroku* number P. 2861 and P. 2256. This text is not collected in the ZD, but is collected in ZhD 5:27:509–18. Another title of the text is *Tongmeng lun* 通門論 (Discussion of the General Gate). According to the ZhD, these two fragments did not have titles. Ōfuchi gives the title “*Tongmeng lun*” to these pieces, based on the text quoted in fascicle 7 of the *Sandong zhunang*. The content of the text is similar to both *Xuanmen dayi* and fascicle 2 of the *Daojiao yishu*.

<sup>40.</sup> I thank Dr. Cheng Canshan for his explanation that this statement is a distinct expression of an author who mentions his work. See also footnote 34 in Cheng, 2009, p. 174.

<sup>41.</sup> ZhD, 5:27:509.

福果由於業行，業行起六根，眼耳鼻口身心也。<sup>42</sup>

According to Song Wenming's *Profound Meaning of the Daode* [jing], the thirty-two heavens are specialized in governing the fruits of merit in the human realm. They are different from the nine heavens and the thirty-six heavens. The fruits of merit is based on karmic actions. The karmic actions arise with the six faculties, which are eyes, ears, nose, mouth, body, and mind.

This passage clearly indicates that *fuguo* is noted as a karmic action in Song's *Daode yiyuan*. As for the concept of *fuguo*, it is a combination of the concepts of *fu* 福 (merit) and *guo* 果 (fruit). This concept (*fuguo*) also appears in the Dunhuang fragments: "Merit is called 'fruit'" (福者語其果).<sup>43</sup> According to the Dunhuang fragments, the concepts of *futian* and *fuguo* are distinct.<sup>44</sup> Merit (*fu*) in terms of *futian* refers to *yin* 因 (cause) (田者明其因).<sup>45</sup> The author of the Dunhuang fragments, i.e. Song Wenming, quoted the concept of *futian* from some Daoist texts.<sup>46</sup> It indicates that the concept of *futian* had been discussed in other Daoist texts before the Dunhuang fragments. In the same section of the *futian* in the Dunhuang fragments, it discusses the notion of merit in another perspective: merit in terms of *guo* 果 (fruit, effect) (福者語其果), or *fuguo*.<sup>47</sup> In comparison with the notion of *fuguo* quoted in the *Sandong zhunang* in the passage in the above, the concept of *fuguo* can be a source to identify the Dunhuang fragments as Song's *Daode yiyuan*.

Textual comparisons conclude that the two fragments (B.97 and S.1438) of the Dunhuang manuscripts are Song Wenming's *Daode yiyuan* based on the reasons: 1) the author of the Dunhuang fragments is associated with the Lingbao school; 2) the author of the Dunhuang fragments is the same as the *Lingbao yishu*, and it is Song Wenming; and 3) Song's concept of *fuguo*, as we learned from the *Sandong zhunang*, also appears in the Dunhuang fragments.

## 1.2. Song Wenming's discussion of dao-nature

Song Wenming's discussion of dao-nature is based on Heshang Gong's commentary to the *Laozi*. The term *daoxing* does not appear in Heshang Gong's commentary.<sup>48</sup> Song quoted Heshang Gong's commentary to legitimatize his discussion of dao-nature as orthodoxy. However, his discussion of dao-nature is not identical with Heshang Gong's commentary. In Song's perspective, dao-nature is interpreted as a potential in ontological and soteriological perspectives.

In his *Daode yiyuan*, Song Wenming dedicated a section entitled "Ziran daoxing" 自然道性 (Spontaneity [as] dao-nature) to elucidate dao-nature:

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<sup>42.</sup> ZhD, 28:7:452.

<sup>43.</sup> ZhD, 5:28:522.

<sup>44.</sup> 夫福者富也，田者填也。以滋長為義，藝種填滿，致富貴之報也。田者明其因，福者語其果；「果」從因得，故從果以命因。此由是植福之田，故曰福田…《消魔》所云因心立福田者也。陸先生《黃錄唱齋》云：人身、口、意，為罪福之田，ZhD, 5:28:522.

<sup>45.</sup> See footnote 44.

<sup>46.</sup> See footnote 44.

<sup>47.</sup> See footnote 44.

<sup>48.</sup> See footnote 5.

經云: 道法自然。河上公云: 道性自然, 无所法也。經又云: 以輔万物之自然。物之自然, 即物之道性也。<sup>49</sup>

The [Daode] jing states, “The Dao takes its models from the Natural (spontaneity).”<sup>50</sup> Heshang Gong states, “The Dao is characterized as spontaneity. [Thus, spontaneity] has nothing to model after.” The [Daode] jing also states, “Thus he helps the natural development of all things.”<sup>51</sup> Things [that live in accordance with] spontaneity are identical with [living in accordance with] dao-nature of things.

The syntax of *daoxing* in Song’s passage is not identical with Heshang Gong’s *daoxing ziran* 道性自然 (the Dao is characterized as spontaneity). Spontaneity is a universal model that all things follow as shown in both the *Daode jing* and Heshang Gong’s commentary.<sup>52</sup> Song reinterpreted Heshang Gong’s *daoxing ziran* and identified spontaneity as dao-nature, which is the nature of *wu* 物 (things), as shown in the statement: “Things [that live in accordance with] spontaneity are identical with [living in accordance with] dao-nature of things” 物之自然, 即物之道性也. Dao-nature is identical with spontaneity. In this statement, *daoxing* is a term that denotes the ontological nature of things (*wu*). Song Wenming identified spontaneity as dao-nature. Thus, dao-nature is the universal character of all things.

So far, the first Daoist scholar whom I have found to use dao-nature to denote spontaneity and the nature of things, including human beings, can be traced to Song Wenming. In Song’s discussion of dao-nature, it has two connotations. His consideration of dao-nature in association with the universal principle, spontaneity, follows both Arcane Study<sup>53</sup> and Heshang Gong’s commentary. But the other connotation refers to potential, and here he is clearly influenced by Buddhist ideas. Song incorporated dao-nature into soteriology. For him, dao-nature is a potential possessed by sentient beings:

論道性以清虛自然為體，一切含識各有其分，先稟妙一以成其神，次受天命以生其身，身性等差，分各有限，天之所命，各盡其極。…今論道性，則但就本識清虛以為言；若談物性，則兼取受命形質以為語也。一切無識亦各有性…夫一切含識皆有道性，何以明知？夫有識所以異於無識者，以其心識明闡，能有取捨，非如水石，雖有本性，而不能取捨者也。既心有取，則生有變，若為善則致福，故從蟲獸以為人；為惡則招罪，故從人而墮蟲壽。人蟲既其交換，則道性理焉通有也。<sup>54</sup>

As for the discussion of dao-nature in terms of essence, it is pure, void and spontaneous. All

<sup>49.</sup> ZhD, 5:28:521.

<sup>50.</sup> Lynn, 1999, p. 96.

<sup>51.</sup> The translation of the *Daode jing* is from Legge, in CTP. This passage is in Chapter 64 of the *Daode jing*. Lynn translates this statement: “He enhances the natural state of the myriad folk” (Lynn, 1999, p. 171). Lynn translated the word *wu* 物 as “folk”, or “people.” Legge translates *wu* as “things.” I agree with Legge’s translation because, in the context (*Daode jing*, Chapter 64), words that refer to people (folk or human beings) are *ren* 人 (學不學, 復衆人之所過 [*Daode jing*, Chapter 64]), as in “he learns what (other men) do not learn, and turns back to what the multitude of men have passed by” [Legge, in CTP, the *Daode jing*, Chapter 64]). Therefore, the word *wu* does not necessarily refer to people (folk). I think *wu* refers to things.

<sup>52.</sup> See footnote 5.

<sup>53.</sup> See Chapter 1 of my dissertation, Tseng, 2014.

<sup>54.</sup> ZhD, 5:28:521–22.

beings that possess consciousness are differentiated, but they all commence to the wondrous Oneness to be spirit. Then, they are endowed with the mandate of Heaven to be born in a physical body. Their bodies, natures, etc., are various. Their differentiations are limited. Their destinies are endowed by Heaven. Each individual lives in its utmost. ... The discussion of dao-nature here specifically is spoken of in terms of purity and void for the consciousness as the original [essence]. If the discussion refers to the nature of things, then it is spoken in association with both the endowment of destiny and characteristics of form. All things without consciousness also have nature. ... All sentient beings have dao-nature. How is it known clearly? Sentient beings are different from insentient things based on beings who possess mind to be conscious with [a distinction] between bright and dark. They are able to make decisions. Unlike water and minerals, which have innate natures but they are lacking in making decisions, [sentient beings] have mind and are able to take [decisions], and then change arises. If [a being] does good, merit will arrive. So the being will transmigrate from insects or animals to human beings. If [a being] does evil, suffering will come toward it. Therefore, a being will transmigrate from human being to insects or animals. The alternative transmigration between human beings and insects is because the principle of dao-nature applies to all beings.

According to the passage, the term *hanshi* 含識 (containing consciousness) refers to sentient beings. Consciousness makes sentient beings distinct from insentient things because mind and consciousness enable sentient beings to distinguish bright and dark (以其心識明闇) as well as making decisions (能有取捨), and this distinction parallels Chinese Buddhism as shown in a Chinese Buddhist commentary on the Southern version 南本 of the Mahāyāna *Mahāparinirvāṇa Sūtra* (hereafter MMPS),<sup>55</sup> or the *Daban niepan jing* 大般涅槃經 that was composed in Central Asia, the *Niepanjing jijie* 涅槃經集解 (Collected Explanations of the *Nirvāṇa Sūtra*):

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<sup>55</sup>. There is a group of sūtras entitled *Mahāparinirvāṇa Sūtra* (MPNS, Pāli *Mahāparinibbāna sutta*), which are divided into two main groups: (1) Nikāya/Āgama texts; and (2) Mahāyāna texts (Radich, 2012). According to Michael Radich, in the Pāli Nikāyas, the *Mahāparinibbāna sutta* is *Dīghanikāya* 16. Several Chinese versions of the Mainstream MPNS are listed in Radich's discussion of the *Nirvāṇa Sūtra*. The Nikāya/Āgama version relates a series of events leading up to the death and cremation of the Buddha and the disposal of his relics (Radich, 2012). The discussion of buddha-nature does not appear in the Nikāya/Āgama but only in the Mahāyāna versions, which contain similar materials, but vastly expanded, including some new doctrines. One of the new doctrines is the concept of buddha-nature. As for the Mahāyāna MPNS, there are three Chinese versions, two translations and one revision: (1) *Foshuo daban nihuan jing* 佛說大般泥洹經 (*Sūtra* of the *Mahāparinirvāṇa* Preached by the Buddha), T12.376.853–899, translated by Faxian 法顯, whose date is unknown but we know that he lived in the 4<sup>th</sup> and 5<sup>th</sup> centuries, and Buddhabhadra 佛陀跋陀羅 (359–429 A.D.) in the southern capital of Jiankang 建康 in 418 A.D. (Liu, 1982, p. 64). This version consists of 6 fascicles; (2) *Daban niepan jing* 大般涅槃經, T12.374.365–603, or the *Nirvāṇa Sūtra*, Northern edition 涅槃經北本, translated by Dharmakṣema in Guzang 姑臧 in 421. The whole of Dharmakṣema's version of the MMPS was not translated at the same time. Recent scholars, such as Chen Jinhua 陳金華 (2004) and Stephen Hodge (2010 and 2012) do not question Dharmakṣema's contribution as translator of the additional portions of the MMPS, implying that the additional portions were not initially written in Chinese. It contains 40 fascicles in 13 chapters; (3) *Daban niepan jing* 大般涅槃經, T12.375.605–852, or the *Nirvāṇa Sūtra*, Southern edition 涅槃經南本, translated by Huiyan 慧嚴 (363–443 A.D.), Huiguan 慧觀, and Xie Lingyun 謝靈運 (385–433 A.D.). This version contains 36 fascicles, and was based on the Northern edition (Liu, 1982, p. 64; Shi, 1996, p. 32).

無情之物者。無情。無悟解之性。非性也。<sup>56</sup>

As for those that are considered insentient things, [they] neither possess sentience nor have a capacity to understand and attain enlightenment. [They] are excluded from [buddha-]nature.

In the Chinese Buddhist perspective, insentient things are unable to possess buddha-nature because of the absence of abilities of understanding (*jie* 解) and enlightenment (*wu* 悟). The distinction between sentient beings and insentient things was included in the discussion of the concept of buddha-nature. As we have already seen, in Song Wenming's time, the concept of buddha-nature was an important idea for both philosophy and religious salvation in Southern China. It was a teaching of universal salvation for people living in a period of disunion and instability. Song was acutely aware of Buddhist soteriology, and he was aware of the distinctions between sentient beings and insentient things. The Lingbao school, with its primary concern for universal salvation, was strongly influenced by Buddhism.<sup>57</sup> Song was associated with Lingbao Daoism and thus also concerned with universal salvation.<sup>58</sup> The concept of buddha-nature provided him with references to develop the idea of salvation in dao-nature. In Song's discussion of soteriology, dao-nature as the potential of sentient beings is not universal. Only sentient beings have the priority to possess dao-nature, and this idea is consistent with the idea in the *Daban niepanjing jijie* 大般涅槃經集解 (Collected Explanations of the MMPS), which was compiled on the orders of Emperor Wu 梁武帝 (464–549 A.D., r. 502–549 A.D.) of the Liang dynasty in 509 A.D. This imperially commissioned work indicates that the ideas of the MMPS attracted the emperor's attention. One of the key ideas was of course the concept of buddha-nature. Song was living at a time when the concept of buddha-nature was widely discussed.

Song's discussion of dao-nature is inconsistent. In the beginning of the section "Ziran daoxing" in the *Daode yiyuan*, he quotes the discussion of the holistic nature of the Dao in the *Daode jing* and Heshang Gong's commentary to the *Daode jing*. In the latter portion of the section, in terms of religious perspective, only sentient beings are able to possess dao-nature. It is the dao-nature that enables sentient beings to transform from one form to another. Thus, transformation only takes place in the sentient realm. The notion that transmigration between the sentient and insentient realms is impossible contradicts the idea of transformation, or *zhuansheng* 轉生 ("turning births," rebirth) and *wuhua* 物化 (transformation of things, metamorphosis) between the realms of human and nonhuman things, as described in the *Zhuangzi*.<sup>59</sup> The idea that only sentient beings possess dao-nature and are capable of transformation is consistent with Buddhism, but inconsistent with traditional Daoist thought. Therefore, Song's position on who or what can possess dao-nature is ambiguous. His intention to incorporate dao-nature into a Daoist religious perspective by limiting dao-nature

<sup>56</sup>. T37.1763.598b13.

<sup>57</sup>. Robinet, 1997, p. 153.

<sup>58</sup>. Lu points out that Song composed some Daoist texts associated with the Lingbao school, such as the *Lingbaojing yishu* 靈寶經義疏 and the *Lingbao zawen* 靈寶雜問 (Lu, 1993, p. 71).

<sup>59</sup>. As for detailed discussion on the idea of *zhuansheng* and *wuhua* in the *Zhuangzi*, see Chapter 1 of my dissertation, Tseng, 2014.

to sentient beings demonstrates the tension and competition between Buddhism and Daoism as well as denigration of practical Daoism by both Buddhists and non-Buddhists.<sup>60</sup>

Song's identification of dao-nature with spontaneity and the nature of all things provides a reference point for later Daoists, as it interprets dao-nature as universal. In addition, the identification of dao-nature with spontaneity as a universal characteristic appeared before Jizang's assertion that grasses and trees have buddha-nature. Therefore, the Daoist idea that insentient things have dao-nature existed before Jizang's (549–623 A.D.) assertion of the Buddhist equivalent.

## 2. The discussion of dao-nature in the Tang dynasty (618–907 A.D.)

The study of Double Mystery (*Chongxuan xue* 重玄學) was an intellectual trend of Daoism of the early Tang dynasty during which the *ti* 體 (substance, essence) of the Dao was much discussed. Scholars of the Double Mystery tradition, such as Cheng Xuanying 成玄英 (fl. 631–50 A.D.) and Li Rong 李榮 (fl. 658–63 A.D.), interpreted and discussed the substance of the Dao. Contemporary scholars, such as Kamata Shigeo,<sup>61</sup> Lu Guolong,<sup>62</sup> and Mugitani Kunio 麥谷邦夫,<sup>63</sup> have discussed Double Mystery and its doctrinal interaction with Buddhism in detail.

One topic associated with the substance of the Dao is dao-nature, which is found in such Daoist texts as the *Haikong zhizang jing* 海空智藏經 (Scripture of [the Perfected of] Sea-Like Emptiness, Storehouse of Wisdom, the *Taishang yisheng haikong zhizang jing* 太上一乘海空智藏經), the *Xuanzhu lu* 玄珠錄<sup>64</sup> (Records of the Mysterious Pearl), the *Benji jing* 本際經 (Scripture of the Original Limit),<sup>65</sup> and the *Daojiao yishu*. The last two texts have sections that explore dao-nature in detail. The discussion of dao-nature in the *Benji jing* is in fascicle 4, entitled “*Daoxing pin*” 道性品 (the chapter of dao-nature). It focuses on religious

<sup>60</sup>. There are some criticisms of Daoism by Buddhists shown in Sengyou's *Hongming ji*. In Sengyou's *Hongming ji*, Cheng lists the main issues of debate in Seng's work (Cheng, 2009, pp. 87–9).

<sup>61</sup>. As for the discussion of dao-nature of the Tang dynasty and its relationship with Buddhism, see Kamata, 1966.

<sup>62</sup>. Lu, 1993.

<sup>63</sup>. Mugitani, 1986, pp. 307–16.

<sup>64</sup>. This is a collection of the teachings of Wang Xuanlan 王玄覽 (626–697 A.D.). It was recorded by his disciple Wang Taixiao 王太霄 around the time of Empress Wu. According to Wang Taixiao, Wang Xuanlan began to study Buddhism in his thirties. *Xuanzhu lu* is divided, unsystematically, into approximately 120 sections. It unifies Daoism and Buddhism, an example of which is his discussion of the Dao and the Middle Way (*zhongdao* 中道) of Buddhism. The direct influence of Buddhism on Wang Xuanlan is drawn from texts such as Jizang's *Sanlun xuanyi* 三論玄義 (Mysterious Meaning of the Three Treatises), Nāgārjuna's *Mūlamadhyamaka-kārikā* (Treatise of the Middle Contemplation), and the *Vimalakīrti-nirdeśa Sūtra* (Teaching of Vimalakīrti). Wang Xuanlan is indirectly influenced by Daoist works that involve Yogācāra doctrines included in the *Haikong zhizang jing* and the idea of *śūnyatā* (emptiness) included in the *Benji jing* (Sakade, 2011, 2:1142).

<sup>65</sup>. Another name for the text is *Taixuan zhenyi benji jing* 太玄真一本際經 (Scripture of the Original Bound of the Perfect Unity of Great Mystery). According to Miller, the text was composed by Liu Jinxi 劉進喜 (ca. 560–ca. 640) who wrote the first five chapters, and by Li Zhongqing 李仲卿, who appended the latter five chapters. Only two chapters of the original ten were found in the Daoist canon. The second chapter appears in the *Benji jing* and in the *Jueyi jing* 決疑經 (Scripture on Resolving Doubts). The ninth chapter is included in the *Kaiyan bimi zang jing* 開演秘密藏經 (Scripture on Elucidating the Secret Storehouse) (Miller, 2011, 1:227). ZhD, 5:14:207–13.

perspectives, in which the subjects that possess dao-nature are referred to as sentient beings. Insentient things are not included in the discussion. The discussion of dao-nature in the *Daojiao yishu* is in section 29 of fascicle 8, entitled “*Daoxing yi*” 道性義 (the meaning of dao-nature), and in this segment of the work insentient things are included in the discussion of dao-nature.

According to section “*Daoxing yi*” of the *Daojiao yishu*, the idea that insentient things are able to possess dao-nature is shown in the following:

又道性體義者，顯時說為道果，隱時名為道性。道性以清虛自然為體。一切含識乃至畜生、果木、石者，皆有道性也。究竟諸法正性，不有不無，不因不果，不色不心，無得無失。能了此性，即成正道，自然真空，即是道性。<sup>66</sup>

In addition, as for the meaning of dao-nature in terms of essence, when [the essence] manifests, it is spoken of as the fruits of the Dao. When [the essence] hides, it is named dao-nature. Dao-nature in terms of essence is pure, void, and spontaneous. All beings who possess consciousness and even animals, fruit and plants, and minerals, all possess dao-nature. The utmost true nature of all phenomena is neither being nor non-being, neither cause nor effect, neither phenomena nor mind, neither gain nor loss. If someone is able to realize this nature, this one is able to achieve the true Way. Spontaneity and the true emptiness is dao-nature.

This passage demonstrates the connection between dao-nature and insentient things. It shows that dao-nature is a universal nature. Sentient beings and insentient things (plants, fruit, and minerals) are able to possess it. In addition, the statement in the passage, “dao-nature in terms of essence is pure, void, and spontaneous. All beings who possess consciousness and even animals, fruit and plants, and minerals, all possess dao-nature” 道性以清虛自然為體。一切含識乃至畜生、果木、石者，皆有道性也 (P7) is close to the following two statements from Song Wenming’s *Daode yiyuan*:

論道性以清虛自然為體，一切含識各有其分。<sup>67</sup> (P8)

As for the discussion of dao-nature in terms of ontological essence, it is pure, void and spontaneous. All beings who possess consciousness are differentiated.

And,

夫一切含識皆有道性。<sup>68</sup> (P9)

All sentient beings have dao-nature.

The similarities in both meaning and sentence structure in P7, P8, and P9 illustrate the relationship between the two texts. The question is: Is there any relationship between the *Daojiao yishu* and the *Daode yiyuan*?

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<sup>66</sup>. ZhD, 5:31:573.

<sup>67</sup>. ZhD, 5:28:521.

<sup>68</sup>. ZhD, 5:28:521–22.

It is worth examining the relationship between *Daojiao yishu* and the *Daode yiyuan* because their relationship might tell us that the idea that insentient things have dao-nature in the *Daojiao yishu* is directly/indirectly inherited from Song's *Daode yiyuan*, or (practical) Daoism, rather than from Buddhism. To examine the relationship between these two texts, the *Xuanmen dayi* is critical, because it might serve as a medium to connect the *Daojiao yishu* to the *Daode yiyuan*.

Some scholars have pointed out a relationship between the *Daojiao yishu* and the *Xuanmen dayi*.<sup>69</sup> The *Daojiao yishu* is an excerpt from the *Xuanmen dayi*, as shown in the preface of the *Daojiao yishu*:

惟玄門大義，盛論斯致。但以其文浩博，學者罕能精研，遂使修證迷位業之階差；談講味理教之深淺。今依准此論，芟夷繁冗，廣引眾經，以事類之，名曰《道教義樞》。顯至道之教方，標大義之樞要，勒成十卷，凡三十七條。<sup>70</sup>

As for the *Great Meaning of the School of Mysteries*, it contains flourishing discussions. However, since the text is extensive and broad, scholars are not able to study it sophisticatedly, so that it makes them confused and attain the result of cultivation in different stages, and [therefore] the discussion of principles and teachings are various. Here the work uses the text (*Great Meaning of the School of Mysteries*) as its basis, cuts prolixity, quotes widely from many scriptures, classified by events, and is entitled *Pivotal Meanings in Daoist Teaching*, to illuminate Daoist teachings, to list the pivotal concepts. It is condensed to ten fascicles in thirty-seven topics.

The preface criticizes the prolixity of the *Xuanmen dayi*.<sup>71</sup> The compiler of the *Daojiao yishu*, Meng Anpai, aimed to produce a text that was more concise than the *Xuanmen dayi*, and this prompted him to produce a work that was suited to his time and place.<sup>72</sup> According to Mugitani, the *Xuanmen dayi* and the *Daojiao yishu* were written between 50 and 100 years apart.<sup>73</sup> Both texts contain Daoist doctrine from the time of the Northern and Southern dynasties (420–589 A.D.) to the Sui dynasty (581–618 A.D.).<sup>74</sup> According to Schmidt, Ōfuchi has shown that the *Xuanmen dayi* is based on Song Wenming's *Lingbaojing yishu* (*Tongmen lun* 通門論).<sup>75</sup> Therefore, the author of the *Xuanmen dayi* referred to Song's works. Mugitani points out that Meng Anpai also referred to Song's *Lingbaojing yishu*, as he quotes and excerpts from the *Xuanmen dayi*.<sup>76</sup> Therefore, Mugitani concludes that Meng Anpai's *Daojiao yishu* referred to both the *Xuanmen dayi* and Song's *Lingbaojing yishu*. The question

<sup>69</sup>. Mugitani, 1986, pp. 268–69, 314; Barrett, 2011a, 1:321; Sharf, 2002, p. 57; Schmidt, 2004, 1:440. It is also mentioned in the preface of the *Daojiao yishu*.

<sup>70</sup>. ZhD, 5:31:542–43.

<sup>71</sup>. Barrett, 2011b, 2:1134.

<sup>72</sup>. Barrett, 2011a, 1:321.

<sup>73</sup>. Mugitani, 1986, pp. 268–69, 314.

<sup>74</sup>. Mugitani, 1986, p. 315.

<sup>75</sup>. Schmidt, 2004, 1:440. Schmidt refers to Ōfuchi's "On Gu Lingbao jing" 古靈寶經 pp. 33–6. According to TTC, in Ōfuchi's "On Gu Lingbao jing," the Dunhuang manuscript P. 2256 is identified as a fragment of Song's *Tongmen lun* 通門論 (TTC, 3:1275). See also footnote 39.

<sup>76</sup>. Mugitani, 1986, p. 270.

is: Did Meng Anpai also consult Song's *Daode yiyuan*, or are the *Daode yiyuan* and *Daojiao yishu* related?

The preface of the *Daojiao yishu* explains that it is an excerpt from the *Xuanmen dayi*, but the *Xuanmen dayi* is not the only source in the *Daojiao yishu*, which also quotes passages from various Daoist sources and mentions various Daoist scholars in the text. However, P7 of the *Daojiao yishu* is very close to the two statements (P8 and P9) of Song's *Daode yiyuan* as mentioned. If P7 is originally from either Song's work or from other Daoist sources, the sources of P7 must be provided. Meng Anpai neither provides the source, nor indicates that P7 is a quote. As for some passages or ideas from Song's works which were quoted in the *Daojiao yishu*, Meng Anpai clearly identified that their sources began with a phrase, "the Daoist Teacher Song says ..." 宋法師云 as shown in the following three passages:

故宋法師釋此六天是不緣不入。<sup>77</sup>

Therefore, Daoist Teacher Song explains these six heavens as neither conditioned nor penetrated.

And,

宋法師云: 行上品十戒, 口業淨, 生欲界, 身業淨, 登色界, 心業淨, 登無色界。<sup>78</sup>

Daoist Teacher Song states: "If one practices the ten precepts of the Upper class, to purify the actions that is from mouth one is able to be reborn in the realm of desire. To purify the actions that is from body one is able to be reborn in the realm of form. To purify the actions that is from mind one is able to be reborn in the realm of formlessness."

And,

宋法師云: 道智、實智、權智, 是為三智。<sup>79</sup>

Taoist Teacher Song states: "The wisdom of the Dao, the wisdom of the Reality, and the wisdom of expedient are three types of wisdom."

These three passages show that quotes from Song's works are clearly identified in the *Daojiao yishu*. However, Meng Anpai did not indicate that the source of P7 was the *Xuanmen dayi*. It may be possible to say that the *Daojiao yishu* is an excerpt from the *Xuanmen dayi*, and that Meng Anpai only provided sources of quotes other than the *Xuanmen dayi*. An examination of the relationship between the *Daode yiyuan* and *Xuanmen dayi* is critical for determining the original source of P7. Therefore, the source of the *Xuanmen dayi* should be examined.

The *Xuanmen dayi* originally contained twenty fascicles. Unfortunately, only one fascicle was discovered and preserved, and it is collected in section "Taiping" 太平 (Great Peace) of

<sup>77</sup>. ZhD, 5:31:550.

<sup>78</sup>. ZhD, 5:31:551.

<sup>79</sup>. ZhD, 5:31:572.

the ZD. This fragment is also collected in Volume 5 of the ZhD.<sup>80</sup> Therefore, it is difficult to access the whole text to determine the source of P7. However, a textual comparison of the *Daode yiyuan*, *Xuanmen dayi*, and *Daojiao yishu* indicates a relationship and/or genealogy among these texts. So far, the preface of the *Daojiao yishu* indicates a direct relationship between the *Xuanmen dayi* and *Daojiao yishu*.

The author of the *Xuanmen dayi* is not identified, so it is difficult to determine its relationship to the *Daode yiyuan*. According to the ZhD, the author of the *Xuanmen dayi* lived sometime between the Sui and the Tang dynasties,<sup>81</sup> and it was composed around the 7<sup>th</sup> century.<sup>82</sup> However, we can identify that the *Xuanmen dayi* was composed after the *Daode yiyuan* because Song's ideas are quoted in the *Xuanmen dayi*. The quotation "Everyone is consistent with the Daoist Teacher Song that the eight congregations refer to the Three Origins and the Five Virtues" 一家同宋法師, 八會只是三元五德<sup>83</sup> shows that the *Xuanmen dayi* was composed after Song's time. According to the *Yunji qiqian*, Song's concept of Three-in-One is quoted in the *Xuanmen dalun* (*Xuanmen dayi*),<sup>84</sup> and shows that the author of the *Xuanmen dalun* consulted Song's works.<sup>85</sup> As mentioned above, Ōfuchi has shown that the *Xuanmen dayi* is based on Song Wenming's *Lingbaojing yishu*. From the only one fascicle of the *Xuanmen dayi* that is preserved and collected in the ZhD, we know that the text is about the classification of the Daoist texts into twelve divisions (*shier bu* 十二部).<sup>86</sup> Both the *Lingbaojing yishu* and the *Xuanmen dayi* are about the classification of the Daoist texts into twelve divisions.<sup>87</sup> However, the *Xuanmen dayi* contains twenty fascicles.

We are unable to access the whole content of the text. However, given its length, I suspect that the whole content of the *Xuanmen dayi* is not restricted to the discussion of the twelve divisions. Since the *Daojiao yishu* is an excerpt from the *Xuanmen dayi*, the *Daojiao yishu* provides us some reference to know about the *Xuanmen dayi*. As discussed earlier, the *Daojiao yishu* expounds the meaning of some essential Daoist concepts in detail. Since the *Daojiao yishu* is an excerpt from the *Xuanmen dayi*, it indicates that the *Xuanmen dayi* also expounds the meaning of some essential Daoist concepts. This type of work is not the same as Song's *Lingbaojing yishu*. Thus, Song's *Lingbaojing yishu* is not the only text to which the author of the *Xuanmen dayi* referred. However, both the *Xuanmen dayi* and the *Daojiao yishu* are about the explanation of the meaning of some essential Daoist concepts. Such type of the

<sup>80.</sup> ZhD, 5:29:525–32.

<sup>81.</sup> ZhD, 5:29:525.

<sup>82.</sup> Schmidt, 2004, 1:440.

<sup>83.</sup> ZhD, 5:29:527.

<sup>84.</sup> The quote is in footnote 29. ZhD, 29:49:399.

<sup>85.</sup> According to the explanation of the *Xuanmen dayi* in the ZhD, another name of the *Xuanmen dayi* is *Xuanmen dalun* (ZhD, 5:29:525). See also footnote 23.

<sup>86.</sup> On the *Xuanmen dayi*, see Schmidt, 2004, 1:439.

<sup>87.</sup> These two texts are collected in ZhD 5:27:509–18 (*Lingbaojing yishu*) and ZhD 5:29:525–32 (*Xuanmen dayi*). According to the *Lingbaojing yishu*, Song's *Lingbaojing yishu* is a continuation of Lu Xiujing's 陸修靜 (406–477 A.D.) work (ZhD, 5:27:511–12; TTC, 3:1275). Lu gained fame primarily on his compilation of a Daoist canon in 1128 fascicles organized into the three great "receptacles" Dongzhen 洞真, Dongxuan 洞玄, and Dongshen 洞神, which became the traditional divisions for classifying Daoist scriptures (TTC, 3:1268).

texts is similar to Song's work, the *Daode yiyuan*.<sup>88</sup> According to Lu, Song's *Daode yiyuan* was the first Daoist text that expounded the meaning of essential Daoist concepts.<sup>89</sup> In fact, Song's works influenced later Daoist scholars who used both the content and its arrangement as a template to compile the Daoist doctrinal encyclopedia.<sup>90</sup> If we examine the structure of the text, the *Xuanmen dayi* has similar structure in the pattern of content arrangements to Song's *Daode yiyuan*. A comparison of the pattern of content arrangements of the *Daode yiyuan* and the *Xuanmen dayi* gives some information about a direct relationship between the two texts. The pattern of content arrangement in the *Daode yiyuan* appears in the Dunhuang fragment:

- 1) 上德无為第二 Chapter 2: Supreme virtue and non-action
  - a) 序本文 Description of the original text
  - b) 無為為 Not acting on action
  - c) 為無為 Acting on non-action
  - d) 无為无為 Non-acting on non-action
- 2) 自然道性第四 Chapter 4: Spontaneity and dao-nature
  - a) 序本文 Description of the original text
  - b) 明性體 Illuminating the concept of nature in terms of ontological essence
  - c) 詮善惡 Explanation of good and evil
  - d) 說顯沒 Illustration of the manifest and the hidden
  - e) 論通有 Discussion of pervasiveness through being
  - f) 述迴變 Elaboration of cyclic transmigration
- 3) 積德福田第五 Chapter 5: Virtue accumulation and merit field
  - a) 序本文 Description of the original text
  - b) 釋名義 Explanation of the meaning of the concept
  - c) 明身業 Illuminating the actions of body
  - d) 述口業 Elaborating the actions of speech
  - e) 分心業 Distinguishing the actions of mind
  - f) 例三一 Regulation by "Three-in-One"
  - g) 論種子 Discussion of seeds
- 4) 功德因果義第六 Chapter 6: The meanings of merits and cause-and-effect
  - a) 序本文 Description of the original text
  - b) 辭名義 Elaborating the meaning of the concept missing ...

Each chapter of the *Daode yiyuan* follows the pattern of original text (*benwen* 本文) followed by an explanation of the meaning of a concept (*shi mingyi* 釋名義).<sup>91</sup> In addition, the title of each chapter in Chinese contains the title of a chapter followed by the number of the chapter:

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<sup>88.</sup> Lu, 1993, p. 78.

<sup>89.</sup> Lu, 1993, p. 78.

<sup>90.</sup> Mugitani, 1986, p. 270; Lu, 1993, p. 70.

<sup>91.</sup> Lu, 1993, p. 79.

## 自然道性第四

Title (Spontaneity and dao-nature), chapter number (four)

The fragment of the *Xuanmen dayi* that has been preserved contains the following pattern:

- 1) 正義第一 Chapter 1: The main meaning (of the text)
- 2) 釋名第二 Chapter 2: Explanation of the meaning (of the twelve Daoist classics)
- 3) 出體地三 Chapter 3: Sources of literary style (of the twelve Daoist classics)
- 4) 明同異第四 Chapter 4: Illuminating the sameness and differences (of the twelve Daoist classics)
- 5) 明次第第五 Chapter 5: Illuminating the order (of the twelve Daoist classics)
- 6) 詳釋第六 Chapter 6: Detailed explanation (of the twelve Daoist classics)
- 7) 釋本文第一 Chapter 1: Explanation of the original text
- 8) 釋神符第二 Chapter 2: Explanation of spirit talisman
- 9) 釋玉訣第三 Chapter 3: Explanation of the formula of jade  
(omitted)
- 19) 明教第一 Chapter 1: Illuminating teachings
- 20) 明行第二 Chapter 2: Illuminating practices

The main category of the *Xuanmen dayi* is from items 1 to 6. Item 1 introduces the text, which is a discussion of the classification of the Daoist texts into twelve divisions (*shier bu*). Item 2 introduces the twelve Daoist divisions in general. Items 4 and 5 illuminate the text, or *ming*. Item 6 explains the twelve Daoist divisions in more detail. Items 7 to 18 are subcategories of item 6, and each of the twelve Daoist classics are discussed in detail in 7 to 18. Therefore, in terms of the pattern of the content arrangement in the *Xuanmen dayi*, the “content of the text” (the main meaning, *zhengyi* 正義) is followed by an “explanation” of the text (*shiming* 釋名), which, in turn, is followed by a discussion of the “illuminating” (*ming* 明) relationship between the twelve Daoist classics and their order. The order “content of the text,” “explanation” and then “illuminating” is similar to Chapters 4 to 6 of Song’s *Daode yiyuan* (“the original text,” “explaining” and then “illuminating”). In addition, the format of the title of each chapter of the *Xuanmen dayi* in Chinese is identical to the format of Song’s *Daode yiyuan*. A comparison of the format of the title of the two texts is given below:

The *Daode yiyuan*: 自然道性第四

Title (Spontaneity and dao-nature), chapter number (four)

The *Xuanmen dayi*: 正義第一

Title (the main meaning of the text), chapter number (one)

Both the order of content (“the original text,” “explaining” and then “illuminating”) and the format of the title of each chapter (title, chapter number) of the two texts are similar in pattern and format. This structure indicates that the author of the *Xuanmen dayi* referred to the *Daode yiyuan* and used the format of the *Daode yiyuan* as a template to develop the

*Xuanmen dayi*.<sup>92</sup> Thus, we know that the author of the *Xuanmen dayi* consulted the *Daode yiyuan*, that there is a direct relationship between the two texts and can therefore expect that some excerpts from the *Daode yiyuan* may be included in the *Xuanmen dayi*.

Let us compare the format of the chapter titles of the *Daojiao yishu* with both the *Daode yiyuan* and the *Xuanmen dayi*. The format of the chapter titles of the *Daojiao yishu* is:

道德義第一

Title (the meanings of *Dao* and *de*), chapter number (one)

The format of the chapter titles of the *Daojiao yishu* is identical to the formats of both *Daode yiyuan* and *Xuanmen dayi*. Since the *Xuanmen dayi* has a direct relationship with the *Daode yiyuan*, this direct relationship of the *Xuanmen dayi* and the *Daode yiyuan* indicates that the *Daojiao yishu* has an indirect/direct relationship with the *Daode yiyuan*.<sup>93</sup> This implies that P7 in the *Daojiao yishu* from the *Xuanmen dayi* is originally from the *Daode yiyuan*. Therefore, the genealogy of the three texts in chronological order is the *Daode yiyuan*, *Xuanmen dayi*, and *Daojiao yishu*. Some ideas from the *Daode yiyuan* also appear in the *Daojiao yishu*. An example is the metaphor of a growing field to represent the accumulation of merit. In the *Daojiao yishu*:

田以能生為義，謂能生善福，謂福善填滿，論如世之良田。<sup>94</sup>

Field implies a meaning of having an ability to grow, and it is equivalent with growing good merits, with merits and goodness are filled in full. It metaphorically symbolizes good field of the world.

This idea is similar to the section “Jide futian” 積德福田 (Virtue accumulation and merit field) of Song’s *Daode yiyuan*:

夫福者富也，田者填也。以滋長為義，藝種填滿，致富貴之報也。<sup>95</sup>

Merit is equivalent with wealth. Field is equivalent with filling in. Its meaning implies nourishment and growing, planting seeds and fill in them in full, to become wealth as an effect.

In both passages, growing/cultivating *tian* 田 (field) is a metaphor to emphasize the importance of merit accumulation. Therefore, we can see that the *Daojiao yishu* has direct/indirect relationship with the *Daode yiyuan*, since both texts have a relationship with the *Xuanmen dayi*. Based on this, the source of P7 is Song Wenming’s *Daode yiyuan*. The identification of dao-nature with spontaneity as a universal nature appeared in Song Wenming’s *Daode yiyuan*, which is before Jizang’s time.

<sup>92</sup>. Lu, 1993, p. 78.

<sup>93</sup>. Cheng also points out that some concepts listed in the content of the *Daojiao yishu* indicates that Song’s *Daode yiyuan* has some influence on the *Xuanmen dayi* (Cheng, 2009, pp. 97–8).

<sup>94</sup>. ZhD, 5:31:574.

<sup>95</sup>. ZhD, 5:28:522.

Textual comparison of the three Daoist texts, the *Daode yiyuan*, the *Xuanmen dayi*, and the *Daojiao yishu*, demonstrates the interrelationship of the three texts and the idea that insentient things are able to possess dao-nature appeared in the *Daojiao yishu* is a Daoist idea that it directly or indirectly inherited from the *Daode yiyuan*.

### 3. Conclusion

The development of the concepts of dao-nature and buddha-nature is an example of the complex interweaving of both Daoist and Buddhist thought. Dao-nature has two connotations: ontology and soteriology. In terms of soteriology, the connotation of dao-nature in practical Daoism is not identical with traditional Daoism and Arcane Study. Daoists such as Song Wenming, under the influence of the concept of buddha-nature, coined the term, dao-nature, to denote a cause/potential that enabled the transformation of sentient beings from one form to another to attain universal salvation (in Song's perspective). In terms of ontology, according to Song's *Daode yiyuan*, the author defined dao-nature as spontaneity. He made this definition by quoting both the *Daode jing* and Heshang Gong's commentary to the *Daode jing* in the beginning of Chapter 4 (Spontaneity and dao-nature 自然道性) in his *Daode yiyuan* in order to demonstrate his conception of dao-nature as orthodoxy. The equivalence of dao-nature and spontaneity indicates dao-nature as a universal characteristic and nature.

Song's *Daode yiyuan* upholds the genealogy of the legitimacy that insentient things have buddha/dao nature between Buddhism and Daoism. His discussion of dao-nature as a universal nature (spontaneity) gives legitimacy to the idea that insentient things have dao-nature, an idea not inherited from the Chinese Buddhist exegete, Jizang, instead, it is a Daoist idea.<sup>96</sup>

In addition, an examination of the genealogy of *Daojiao yishu* shows that the idea that insentient things have dao-nature in the *Daojiao yishu* is not inherited from Jizang's assertion that grasses and trees have buddha-nature, but, rather, that the former is inherited from Song's *Daode yiyuan*. Therefore, although the soteriology of dao-nature was borrowed from Buddhism, the idea that insentient things have dao-nature was originally a Daoist thought.

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<sup>96</sup>. Song's discussion of dao-nature in terms of spontaneity as a universal nature is a Daoist idea. His discussion of dao-nature in terms of soteriological view is from buddha-nature. As pointed in this paper, his discussion of dao-nature in the same section of the *Daode yiyuan* also contradicts to the discussion itself. My point here is that Song's definition of dao-nature as spontaneity and universal principle as he quoted from the *Daode jing* and Heshang Gong's commentary to the *Daode jing* (經云: 道法自然。河上公云: 道性自然, 无所法也。經又云: 以輔万物之自然。物之自然, 即物之道性也) shows that dao-nature is also the nature of insentient things is a Daoist idea.

## Bibliography

### Abbreviation:

CTP: Chinese Text Project (Chinese: 中國哲學書電子化計劃), ed. Donald Sturgeon. URL: <http://ctext.org>

DDB: Digital Dictionary of Buddhism, ed. A. Charles Muller. URL: <http://www.buddhism-dict.net/ddb/>

MMPS: *Mahāyāna Mahāparinirvāṇa-Sūtra* (*Daban niepan jing* 大般涅槃經).

T: *Taishō shinshū daizōkyō* 大正新脩大藏經 (Taisho Tripitaka). 1988 Ed. Taishō Shinshū Daizōkyō Kankōkai 大正新修大藏經刊行會. Tōkyō: Daizō Shuppansha 大藏出版社. Collected in Chinese Buddhist Electronic Text Association (CBETA) 中華電子佛典協會, 2011.

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